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WOODSTOCK LETTERS

A RECORD

Of Current Events and Historical Notes connected with the Colleges and Missions of the Soc. of Jesus in North and South America.

VOL. VIII.

WOODSTOCK COLLEGE

1879.

FOR PRIVATE CIRCULATION.

WOODSTOCK LETTERS.

VOL. VIII, No. 1.

GEORGETOWN COLLEGE,

Its early history, with a biographical sketch of its founder, and extracts from his correspondence.

(*Continued.*)

Our regular narrative will be passed over at this point in order to give place to the following documents, which are too lengthy to be reproduced in the place where they belong, further on. They will be referred to when that period (1787) shall have been reached. The first is a copy of a letter from Rev. John Carroll to Rev. Charles Plowden, or at least of so much of it as refers to the proposed "Academy." No one that reads it can fail to be struck with the evidence it affords of the zeal, the scholastic tastes and fervor, and the administrative foresight of our founder. If Georgetown College had never had any existence beyond the germ of it conceived in the mind of John Carroll, the sketch he has drawn would have been held in respectful admiration as a guide proper to be followed in realizing the project:

"Your continued attention and earnestness for the prosperity of the American church entitle you to every information concerning it. We have now two great undertakings on hand, for the success of which we stand in need of every

support and best advice of the friends of Religion. We have resolved to establish an Academy for the education of youth: and to solicit the appointment of a Diocesan Bishop: the latter is a necessary consequence of the former; for our great view in the establishment of an Academy is to form subjects capable of becoming useful members of the ministry; and to these a Bishop, for ordination, will be indispensably necessary.

"I shall send to London, either to Strickland or Talbot,* a printed paper containing the general outlines of the plan for an Academy. It will be afterwards put into Mr. Nihell's† hands to be forwarded to you. But as it only contains as much as it was necessary the public should know, with you I will be more particular. In the beginning, the Academy will not receive boarders, but they must provide lodgings in town: but all notorious deviations from the rules of morality, out, as well as in school, must be subjected to exemplary correction: every care and precaution that can be devised will be employed to preserve attention to the duties of religion and good manners, in which other American schools are most notoriously deficient. One of our own gentlemen and the best qualified we can get, will live at the Academy to have the general direction of the studies and superintendence over scholars and masters. Four other of our gentlemen will be nominated to visit the Academy at stated times, and whenever they can make it convenient, to see that the business is properly conducted. In the beginning, we shall be obliged to employ secular masters, under the superintendent, of which many, and tolerably good ones have already solicited appointments. The great influx from Europe of men of all professions and talents has procured this

* Rev. Thomas Talbot, formerly Prefect of Studies at St. Omer's, was at this time living in London. Rev. Wm. Strickland, President of Liége Academy, 1783 to 1790, may possibly have been in that city when this was written.

† Rev. Edw. Nihell, a scholastic of the Society at the time of suppression, subsequently taught at Liége, was ordained in 1776, and came to England about this time.

opportunity of providing teachers. But this is not intended to be a permanent system. We trust in God that many youths will be called to the service of the Church. After finishing the academical studies, these will be sent to a seminary, which will be established in one of our houses; and we have, through God's mercy, a place and situation * admirably calculated for the purpose of retirement, where these youths may be perfected in their first and initiated into the higher studies, and at the same time formed to the virtues becoming their station. Before these young Seminarists are admitted to orders, they will be sent to teach some years at the Academy, which will improve their knowledge and ripen their minds still more, before they irrevocably engage themselves to the church.

"You will observe that the perfecting of this plan requires great exertions: and in particular, demands persons of considerable ability for the conduct of the Academy: and will hereafter stand in further need of able and interior men to take charge of the Seminary. The difficulties indeed perplex, but do not dishearten me. But I stand greatly in need of your powerful assistance to procure as soon as possible a fit gentleman to open, as superintendent, the new establishment,† which we hope may by next autumn, or at furthest the spring twelvemonth. How often have I said to myself: what a blessing to this country would my friend Plowden be! what reputation and solid advantage would accrue to the Academy from such a director! and what a lasting blessing would he procure to America by forming the whole plan of studies and system of discipline for that institution where the minds of Catholic youth are to be formed and the first foun-

* Meaning, no doubt, the present site of Georgetown College: unless, indeed, it was designed to establish the Academy at this point and the Seminary at some other, say Whitemarsh. This was prior to the arrival of the Sulpicians and the establishment of their Seminary in Baltimore.

† Although the "Seminary" has just been mentioned, it is evident that now the Academy alone is meant. In fact, the two institutions seem to have been united in the mind of the writer, who no doubt, designed to erect them side by side.

dations laid of raising a Catholic ministry equal to the exigencies of the country! Could the zeal of a Xaverius wish a more promising field to exert his talents? But, my dear sir, I am sensible that I can indulge this happiness only in idea: Europe will hold you too fast to spare you to America. But if you cannot come yourself, is there no one on whom you can direct your views, capable of filling this place with credit and advantage? I trust this important concern almost entirely to your management. You see, he must be a person old enough to carry a considerable weight of authority and respect: experienced in the detail of government for such a place of education; and capable of embracing in his mind a general and indeed universal plan of studies, of which the academical institution is only a part. He should have considerable knowledge of the world, as he will be obliged to converse with many different persons: and he should be capable of abstracting his mind from the methods used in the colleges where he has lived, so as to adopt only as much of them as is suited to the circumstances of the country; and of substituting such others as are better adapted to the views and inclinations of those with whom he has to deal.

"You see I require a good deal; but all I mention is necessary to give reputation and permanency to the plan; for you may be assured that in the Institutions of other professions they have procured from Europe some literary characters of the first class; and this likewise makes me desirous of not falling behindhand with them. I have heard Mr. Kemper and Mr. Barrow* spoken of with great commenda-

* Thomas Barrow of the old Society, is spoken of by Oliver as a "prodigy of learning." He rendered incalculable service at Liége and subsequently at Stonyhurst. Rev. Herman Kemper, his colleague in both establishments, was, says Oliver, "one of the ablest scholars and most valuable members of the English Province." Thus our founder aimed high. "Messrs. Mattingly and Semmes," mentioned a few lines further on, were both Marylanders. John Mattingly, born in 1745, was sent to St. Omer's in 1760, entered the Society in 1766, and after the suppression, became travelling tutor to Sir William Gerard and other of the English Catholic gentry. "He was justly esteemed for his

tion. Can Liége spare them or either of them? and would either of them be willing to come over to our assistance? You perhaps can point out some other able and proper person. I shall mention the matter to Messrs. Mattingly and Semmes; and if you correspond with Liége, you will I hope act in concert with them. We cannot afford, in the beginning, to offer very great encouragement: if the Academy should prosper, we probably should have it in onr power to make the superintendent's situation exceedingly comfortable indeed: but in the beginning, we dare not exceed an offer of 60£ St. pr. ann. I again entreat you, my dear sir, to exert your utmost industry in this business, and to give immediate information of your success. You see the importance of the commission: and your exertions will, I hope, be adequate to the great concern at stake. Mr. Kemper's uncle, the worthy Mr. Wapeler, having devoted so many of his labors to this country, may be a motive with the nephew to sacrifice his own labors likewise to the perfecting the work done by the former.

"Next to the choice of a proper superintendent or Principal, your assistance will be requisite principally in the designation of proper elementary books for our establishment. You will therefore be so kind as to write me immediately which are the best of every kind for teaching English, Latin, Greek, Geometry, and the first principles of Mathematics. I remember that the catastrophe of the Society came upon you when you were engaged in simplifying the Latin Grammar and making it more easy to be understood. Did you afterwards at Liége finish your plan? or was any other Grammar adopted there, and with what success? what Syntax? what Prosody? what Greek Grammar and other elementary works

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elegance of manners, literary attainments, and solid virtues," says Oliver. He died in 1807, while on a visit to Ireland. Joseph Semmes, born 1743, entered the Society in 1761, and eight years later became Professor of Philosophy at Liége; on the removal to Stonyhurst in 1794, he continued to teach philosophy and subsequently added Divinity. He died at Stonyhurst in 1809. Neither of these two ever revisited their native country.

of that language do you recommend? In the schools established through this country, I find they have adopted Grammar and Syntaxes, both for Greek and Latin, much more concise than those of Alvarez and Gretzer: whether they are equal in other respects I cannot tell, excepting that they are preferable for containing the rules in English, which the students understand, instead of being in Latin, which they do not.

"Besides these elementary books, I wish you to recommend the best works you know for forming and improving the taste of students, and enlarging their minds without endangering their moral principles. I remember to have heard great commendations of the *Cours de belles lettres*, by l'Abbé Batteux. I never read it, as it did not lay in my line of studies at that time. You probably have, and I hear it is translated into English.—In a word, set your mind to work, and you will, I doubt not, send us a very good system. Above all be not afraid of tiring me by descending into too great a detail; you may see, by my inquiries, how much information I want, and particularly with respect to the minutiæ of the business. At the same time, inform me where the elementary books, the Classics, Maps, Globes, etc. may be had on the most reasonable terms.

* * * * * * * *

"Amongst other difficulties which we have to overcome in the undertaking of the Academy, pecuniary resources will be a great one. I expect, indeed, that considerable subscriptions, considering the abilities of our people, will be obtained amongst them, but the first expense of erecting proper buildings and securing the salaries for the Masters will be very great. Notwithstanding our debilitated circumstances, by the continuance of an expensive war, yet it so happens that all services are paid higher here than perhaps in any country. The common Grammar masters in the colleges and Academies amongst us have the enormous salaries of £ St 150 to 180 and 200. In hope, indeed, to get ours

at an under rate; but hardly for less than £60 to £80 St. pr. ann. On this occasion may I not hope that the opulent Catholics of great Britain will contribute to a work so eminently useful as the proposed one is; and that they will remember that by giving it their assistance they probably render as essential and permanent service to religion as ever will be in their power, and entitle themselves to the gratitude of millions yet unborn, besides the superior prospect of a transcendent reward in heaven. These motives and encouragements, you, my dear sir, will know how to place in a proper light; and in this as well as in the other matters recommended above, I place great dependence on your zeal."

An original copy of the printed document containing the proposals referred to in the above letter, and probably the identical one there spoken of, has been brought or transmitted to this country as a curiosity, and lies before us. In reproducing it here, the style of it will be imitated as nearly as our modern typography will admit. The document is folded in the form of a large letter, six by eight inches, and is addressed, "Mr. Charles Plowden, Lullworth Castle, near Wareham, Dorset." The seal is of wax, bearing a crest now partially obliterated. The word "Ship" is rudely stamped on the outside, indicating the mode of conveyance: and a circular stamp, a little less rude, bears the date at which it no doubt arrived in London, "May 25, '87," nearly two months after it was dispatched. The postage inscribed is "62½" (cts.). The sheet when opened is found to be printed only at one end; and the name of "Edward Weld, Esqr." is written in Rev. Mr. Carroll's hand at the left upper corner. Rev. Mr. Plowden, through whose hands the document was transmitted to that gentleman, was at the time residing at the Castle in the capacity of tutor to Mr. Weld's children. When spread open, the paper measures fifteen by eighteen inches, and its general appearance conforms with that of the official documents of the period. It was no

doubt printed at Annapolis by the Greens, the State printers of the day.

Within, is another printed paper conveying an express authorization to the person addressed, to collect monies for the object specified. The blank spaces, as filled in writing, will here be indicated by the words enclosed in brackets. The document is headed, "To all liberally inclined to promote the education of Youth," and then continues, substituting "humbly requested" for the printed word "appointed," through which a line is drawn with the pen; in like manner, "desire" replaces "authorize," and "humbly requested," again, substitutes "authorized,"—the change having been made, out of respect to the distinguished social position of the Welds: "Be it known by these presents, that I, the underwritten, have (humbly requested Edw'd Weld Esqr. and Lady) to receive any generous donations for the purpose set forth in a certain printed paper, entitled, Proposals for establishing an Academy, at Georgetown, Potomack River, Maryland; for which (they) will give receipts to the benefactors, and remit the monies received by (them) to me the aforesaid underwritten, one of the directors of this undertaking. Conscious also of the merited confidence placed in the aforesaid (Edward Weld Esqr. and Lady) I moreover (desire them) to appoint any other person or persons to execute the same liberal office as (they are humbly requested) by me to execute. (Maryland), this (30th) day of (March), 17(87). Signed and sealed,"—then follows the autograph, "J. Carroll." For an official seal, the corner of the paper under the signature is turned over and thus held in place by a wafer, without any device stamped thereon.

Ninety years have elapsed since these missives were despatched, freighted with the best hopes of our energetic founder, but destined, as tradition states, to prove fruitless of result. People doubtless said that, "the clergy were rich" and needed no help: just as they have alleged since of the Jesuits who succeeded them. So, the clergy, left to their

own resources, divested themselves of a portion of the old patrimony of the Society which formed their own modest support, and which they had hoped to hand down undiminished to the Society again, when it should be restored: therewith contributing out of their own pockets, as it were, to the erection of an institution of learning designed for the benefit of the community at large. The Jesuits, whose resources were thus ultimately diminished, have been left, ever since their restoration, to maintain the enterprise by their own labors, without gratuitous help from any other quarter, or, with so little as hardly to deserve mention. Now that a similar appeal, for only the second time within a hundred years, has been made in behalf of the grand structure which is about to rise, will the burthen continue to be left to their unassisted shoulders?

PROPOSALS

For establishing an Academy, at George-Town, Patowmack-River, Maryland.

The Object of the proposed Institution is, to unite the Means of communicating Science with an effectual Provision for guarding and improving the Morals of Youth. With this View, the Seminary will be superintended by those, who, having had Experience in similar Institutions, know that an undivided Attention may be given to the Cultivation of Virtue, and literary Improvement; and that a System of Discipline may be introduced and preserved, incompatible with Indolence and Inattention in the Professor, or with incorrigible Habits of Immorality in the Student.

The Benefit of this Establishment should be as general as the Attainment of its Object is desirable. It will, therefore, receive Pupils as soon as they have learned the first Elements of Letters, and will conduct them, through the several Branches of classical Learning, to that Stage of Education, from which they may proceed, with Advantage,

to the Study of the higher Sciences, in the University of this, or those of the neighboring States. Thus it will be calculated for every Class of Citizens;—as Reading, Writing, Arithmetic, the earlier Branches of the Mathematics, and the Grammar of our native Tongue will be attended to, no less than the learned Languages.

Agreeably to the liberal Principle of our Constitution, the Seminary will be open to Students of EVERY RELIGIOUS PROFESSION.—They, who in this Respect differ from the Superintendents of the Academy, will be at Liberty to frequent the Places of Worship and Instruction appointed by their Parents; but with Respect to their moral Conduct, all must be subject to general and uniform Discipline.

In the Choice of Situation, Salubrity of Air, Convenience of Communication, and Cheapness of living, have been principally consulted; and George-Town offers these united Advantages.

The Price of Tuition will be moderate; in the Course of a few Years, it will be reduced still lower, if the System, formed for this Seminary, be effectually carried into execution.

Such a Plan of Education solicits, and, it is not Presumption to add, deserves public Encouragement.

The following Gentlemen, and others, that may be appointed hereafter, will receive Subscriptions, and inform the Subscribers, to whom, and in what Proportion, Payments are to be made:—In Maryland.—The Hon. Charles Carroll, of Carrollton, Henry Rozer, Notley Young, Robert Darnall, George Diggs, Edmund Plowden, Esqrs., Mr. Joseph Millard, Capt. John Lancaster, Mr. Baker Brooke, Chandler Brent, Esq.; Mr. Bernard O'Neill, and Mr. Marsham Waring, Merchants, John Darnall, and Ignatius Wheeler, Esqrs., on the Western-Shore; and on the Eastern, Rev. Mr. Joseph Mosley, John Blake, Francis Hall, Charles Blake, William Matthews, and John Tuitte, Esqrs.— In Pennsylvania — George Mead and Thomas Fitzsimmons, Esqrs., Mr. Joseph

Cauffman, Mr. Mark Wilcox, and Mr. Thomas Lilly.— In Virginia—Col. Fitzgerald, and George Brent, Esq.;—and at New York, Dominic Lynch, Esquire.

Subscriptions will also be received, and every necessary information given, by the following Gentlemen, Directors of the Undertaking:—The Rev. Messrs. John Carroll, James Pellentz, Robert Molyneux, John Ashton, and Leonard Neale.

(*To be continued.*)

THE OLD COLLEGE OF QUEBEC.

(*From "Les Missions Catholiques."*)

The old College of our Fathers, in the city of Quebec, better known for years back as the Jesuit Barracks (*Casernes des Jésuites*), was, by order of the provincial government, in June, 1877, condemned to be destroyed. The walls, it appears, were ready to fall. Abandoned for a long while, and left uncared for, exposed to all the ravages of storm and frost, the vast building had served of late to lodge a few poor families, who hastened perhaps the day of its destruction by making free use, in keeping up their fires, of whatever wood or other combustible material the edifice contained. Our Fathers were allowed, as we learn from a Canadian paper, to remove the belfry of their old college, as well as the cornice placed over the principal entrance, both of which were adorned with inscriptions recalling the labors of the missionaries in the early days of the colony.

The college was built in front of the cathedral, on the slope of the hill, in the form of a vast square, with a court-yard in the interior, the principal front being on the market-place. As its history is intimately connected with that of the Society in Canada, it will, we are confident, be of interest to our readers.

I

The College of Quebec, founded in 1635, one year before Harvard University (Cambridge, near Boston) was the oldest establishment of the kind in North America. The project of its foundation and the first steps towards carrying it out were made at a still earlier date. In 1625 the Jesuits, at the request of the Recollect Fathers, came to help in the work of evangelizing Canada.

Fathers Charles Lallemant, Ennemond Masse and Jean de Brébeuf, accompanied by Fathers Francis and Gilbert, settled at first on the other side of the St. Charles river, in a place called Fort Jaques Cartier. The following year they built, in the neighborhood of the same place, an humble dwelling, called afterwards Our Lady of the Angels.

Persuaded that the future of the colony depended upon the education of its youth, the Fathers had scarcely landed when they began to consider how they might best ensure it. René Rohault, eldest son of the Marquis de Gamache, had obtained leave from his family to enter the Society and to devote himself to the missions of Canada. His relatives, having learned from him his ardent desire that a college should be founded in Quebec, resolved to give him this further satisfaction. Accordingly they offered the Superior of the Fathers 6000 *louis* for that purpose. Their offer was gratefully accepted. The work, however, was not begun at once ; for the colony was yet too little developed for its inhabitants to avail themselves of the advantages of a college.

On July 20th, 1629, a sad event occurred, which caused still further delay. David Kertk, a cruiser of Dieppe, in the pay of England, succeeded in intercepting Roquemont's little fleet, and forced Champlain, the Governor of Quebec, to capitulate. It was left to the choice of the colonists to remain or to return to France. The religious, however, were all compelled to cross the sea.

Influenced by zeal for religion, rather than by motives of state-policy or self-interest, Louis XIII. refused to give up this sorely-tried colony. His just remonstrances were listened to; and, by the treaty of Saint-Germain en Laye, Canada was restored to France. But in what a condition! The Governor's house had been burned down: its blackened walls alone remained. The Jesuit residence was in ruins; doors and windows had been carried off and broken to pieces. The convent of the Recollects had fared still worse.

Our Fathers, on their return, set to work with renewed ardor. The beginning was humble enough. Fr. Paul Lejeune wrote in 1632: "I am teaching in Canada. I have at present two scholars who are learning to read. After so many years of teaching, back again at A, B, C! Still, I am so happy and contented that I would not change my two scholars for the finest audience in France." The following year he added: "I had two scholars last year. This year I am rich; I have now more than twenty."

The promises of the Marquis de Gamache had not been forgotten: they were about to be fulfilled. In 1635, classes were opened by Fathers Charles Lallemant and De Quen, and at the same time materials for the construction of temporary buildings were gathered. The foundations of the College of Quebec were laid near Fort St. Louis, a piece of land, six *arpents* in size, having been given by the colony. The result was that several well-to-do families came to Canada, where they could now hope to give their children a Christian education, and one in keeping with their position in society. Immigration received a new impetus. Still, the college walls were long in rising from the ground.

Champlain survived but a few months the foundation of an establishment in which he had taken deep interest. He died Dec. 25, 1635. His death was mourned by all as a public calamity. Fr. Lejeune pronounced an eloquent discourse over his grave, and then quietly resumed his humble class.

Fr. Bartholemew Vimont, who, Aug. 1, 1639, brought to Canada the first of the Ursulines and Hospital Nuns, and remained there as Superior of our Fathers, was occupied in promoting the welfare of the rising college, when new trials caused fresh delays. The Jesuit residence having been destroyed by fire, the Governor placed the Fathers, for the time being, in the house which had been occupied by the Hospital Nuns. It contained but two rooms, which served turn about as kitchen, sleeping rooms, and class rooms.

The courage of the Fathers seemed to rise with the difficulties which beset them. God blessed their efforts, and they were soon consoled with the prospect of a brilliant future. They were, besides, nearly all men of rare talent and tried virtue. Those who were charged with the care of the college, however humble its beginning, were, for the most part, men distinguished as much by birth and previous service, as by their learning and ability. The following list will give some idea of the positions they had filled while still in France:

Fr. Lejeune, professor of rhetoric and afterwards superior of one of our houses.

Fr. Charles Lallemant, professor of physics at Bruges, prefect of the College of Louis the Great, and afterwards rector of the college at Rouen.

Fr. Jerome Lallemant, professor of logic and director at Paris before his first coming to Canada; afterwards rector of the College of La Flèche, where there were twelve hundred students, when he obtained, at the request of the Bishop of Laval, permission to return to Canada.

Fr. Paul Raguenau, professor of literature at Bourges, and of philosophy at Amiens.

Fr. Peter Chastelain, professor at the College of Louis the Great in 1629, who died in Quebec in 1684, after spending forty-eight years in Canada, author of the pious and delightful work: *Affectus animæ amantis Jesum.*

Fr. Bartholomew Vimont, prefect of studies and rector at Vannes.

Fr. John de Quen, professor of grammar at Paris, and of literature at Port-l'Evêque.

Fr. René Ménard, professor of rhetoric at Moulins.

Fr. Ambrose Davost, minister and procurator of the college of Bourges.

The College of Quebec had, besides, the glory of being the resting-place, and in some cases, the dwelling of those martyrs to apostolic zeal, who, in the seventeenth century, watered the soil of Canada with their sweat and blood. Fathers John de Brébeuf and Gabriel Lallemant, who, on the 15th and 17th of March, 1649, terminated by a heroic death a life of unheard-of toil and privation, may be claimed as belonging to the College of Quebec. Accordingly, as a memorial of his glorious death, his family presented to the college a life-size silver bust of Fr. de Brébeuf. It stands on a pedestal, in which is enshrined the head of the renowned missionary. This precious relic has passed into other hands. It is at present kept in the Hôtel-Dieu of Quebec.

On October 9, 1668, the feast of St. Denis, took place the solemn inauguration of the *petit séminaire* of Quebec. Destined for the education of those who might be judged suitable for the priesthood, the establishment met with all the success that could be expected. The scholars, few in number in the beginning, but judiciously selected, followed the classes at the college; and a close friendship existed between the two houses.

The population of Canada grew larger and larger, as well through natural increase as by continued immigration from France. In 1721 there were only twenty-five thousand inhabitants, and in 1744 the number reached fifty thousand!

II.

During the years which elapsed from 1721 to 1744, the buildings which have just been destroyed were completed. We read in Fr. Charlevoix's journal, Oct. 28, 1720: "You have doubtless read in certain *relations*, that the Jesuit col-

lege at Quebec is a very fine building. When the city was but a shapeless gathering of wretched hovels and Indian wigwams, this building, the only one, with the exception of the fort, which was built of stone, had some pretentions. The first travelers, comparing it with its surroundings, represented it as a magnificent edifice. Those who came after them copied what they had said, according to custom. Since then the wigwams have disappeared, and the hovels have grown into houses, for the most part well built, so that the college is at present an eyesore, and threatens to fall in ruins." The quarto edition of 1744 has the following note: "Since then the college has been entirely rebuilt, and is now a very fine edifice."

The prosperity of Quebec had excited the jealousy of the neighboring colony. Louisburg, especially, was a thorn in the side of New England. The loss of this important place, which was forced to capitulate June 17, 1748, was the prelude to all the other disasters which followed, and which ended, in spite of a heroic assistance, in the surrender of Quebec, Sept. 18, 1659, and of Montreal, Sept. 8, 1760. From that time the struggle was over. A few weeks later, the English vessels took back to France the officers and soldiers of the army and fleet, together with a great number of the most notable among the colonists. The college of Quebec could not long survive so rude a shock.

As Canada still belonged to France, the colonists cherished the hope that the mother-country would not abandon them, but would secure their restoration at the close of hostilities. But, after three long years of waiting, their hopes were sadly disappointed. The treaty of Paris, February 10, 1763, settled their fate by handing them over to England. The result was a second emigration. From one thousand to twelve hundred persons of note, who had remained after the capitulation, now withdrew to France or to San Domingo. With the exception of a few families of the better class, there remained only some of the lower officials, some mechanics, and the members of the religious orders.

The College of Quebec continued to exist as best it might, until 1768, when the Seminary, which until then had sent its scholars to follow the classes of our Fathers, received within its walls the last of our pupils in Quebec, some sixty in number. In 1776, the English government took possession of a portion of the college, and kept there the public records, deeming itself generous in leaving the rest of the building at the disposal of the surviving members of the Order. When, in 1800, the last of their number, Fr. Cazot, died, the crown, acting on the principle that might makes right, declared, without other form of law, the property of the Jesuits, the college included, forfeited; as if the Church, to whom it belongs, was not immortal.

The college was turned into a barracks, and was occupied by the British troops until they were withdrawn from Canada in 1869. From that time the building was utterly abandoned. It seemed to be awaiting speedy and total destruction. However, one day of glory it was yet to witness. On October 1, 1874, the two hundredth anniversary of the diocese of Quebec, the windows of the venerable edifice were adorned with transparencies, on which, in letters of gold by day, and of flame by night, all Canada might read the glorious past of the old college of the Jesuits at Quebec.

VACATION WORK OF SCHOLASTIC PRIESTS.

Missions in St. Mary's County, Md.

Missions were given during the vacations in several parts of the counties of Maryland. Those preached in St. Mary's County, in which scholastic Fathers from Woodstock had any part, were given at St. George's church, St. Nicholas,' St. Inigoes,' the Sacred Heart church and St. John's. Frs. Smith and Hughes from Woodstock, under the direction of

the pastor, Fr. Neale, began at St. George's, on July 14th, a Sunday, and ended there on the following Tuesday. A sermon, a couple of instructions, catechism, and various devotions, besides Mass at 10. 30 A. M., filled up the day from 10 o'clock each morning till 4 or later in the afternoon. The church and congregation are small: the Communions came to about seventy. Two days later the same programme was followed out in the same way at St. Nicholas,' beginning on Friday, and ending with Sunday. The congregation of this church, which is under the same pastor, Fr. Neale, is much larger, more cultivated in every respect, and the church itself is a hundred years old, quite interesting and antique in its form, and well cared for by the ladies of the congregation. The altar is very neat, and everything, the faithful themselves not excepted, is calculated to help devotion. There were about one hundred and ninety Communions. It was quite noticeable that whether at the altar-rail or in the confessional, there was a degree of religious cultivation manifested by men and women alike that was more than refreshing. On the following Wednesday, the same mission-sermons and instructions were begun at St. Inigoes' church, of which Fr. Vigilante is pastor. These exercises spread over four days, with very full attendance throughout, and ended on the fifth day with the usual Sunday morning services. The number of Communions amounted to over three hundred. A good number of men returned to their duties after periods of neglect ranging freely from one to thirty-four years.

A most remarkable feature of this mission was the work done with the children, of whom there were present from eighty to one hundred. Several scholastics had kindly taken a catechism class in hand, as soon as the villa opened at St. Inigoes, some three weeks before the mission; and dividing the children into various sections, devoting a whole morning to them three times a week, encouraging them in every way, the zealous catechists had managed in the

course of three weeks to have in daily attendance, at the mission, a large body of well-organized children, amounting to between eighty and one hundred. Several weeks after the scholastics had left, there were still found at the ordinary Saturday catechism of the children, as many as sixty in attendance. So that a large number evidently had occasion in the course of that month, to lay something like a solid foundation of instruction for their future life.

The recent disaster in the Chesapeake has a remote but sadly interesting connection with the work of the scholastics. On the day after they had left St. Inigoes, Fr. Hughes who remained behind announced at Mass—it was the feast of St. Ignatius,—that he desired to continue for a little while longer the special work of catechizing, which the scholastics had so kindly performed; he therefore asked for assistance from such of the ladies of the congregation as could afford to come and teach a class. The very first who appeared in the sacristy after the sermon was a good mother of a family, whose children had all of them been particularly noted for their knowledge of the catechism; and her eldest daughter had not an equal in this respect; one might suppose she had received a convent education. The good mother offered her services and those of her daughter. They were accepted; and on the subsequent catechism days the mother taught the prayers and perhaps the acts, while the daughter taught a higher class. Among the four women-passengers aboard the ill-fated Express was this Mrs. Tarlton with an infant in her arms: she was lost in the general wreck.*

* It is reported that, during the last hour before the catastrophe, the helpless female victims, the special objects of the Captain's solicitude, kept themselves in the saloon calm and resigned, preparing for the worst. The agitation of the moment betrayed itself only by a prayer or ejaculation that escaped them. We can imagine that Mrs. Tarlton, who was the only Catholic among the three white ladies, taught her catechism once more, and went through the prayers and acts for the poor Protestants; particularly through the act of contrition. Be that as it may, when the saloon was swept away by a furious

At the close of these missions, one of the young Fathers remaining on the ground relieved the regular Pastor. The people being still roused, much good could be done. One entire family, besides scattered individuals in different families, were under instruction preparatory to Baptism. Mass was said at different stations down to Point Lookout; and in one of these stations held in a private house, as many as ninety-two Communions were given, on different days in the course of a fortnight; which number with eighteen Communions at other less populous places made a total of one hundred and ten, outside of St. Inigoes' church just after the mission. There were many more confessions at these stations than Communions; many of the penitents not having fasted, and intending to communicate on Sunday at the church. There was a general desire for hearing instructions, as many as eighty persons, whether colored or white, waiting till noon on week days to hear all the catechism, which the Priest could afford time to explain. If there is a thing which promises well in these parts, it is the thirst in Catholics and Protestants to hear and never seem tired of hearing and understanding Christian doctrine.

Higher up on the Patuxent, other missions were commenced on August 21st, in a more populous part of the country, among larger congregations and with more abundant fruit. Fr. D. Haugh, assisted by Fr. Wm. Doherty from Woodstock, began at the Sacred Heart church, of which Fr. Holland is pastor. Two sermons, with one instruction, and one catechism, besides other devotions, covered the time from 9 o'clock in the morning till 4 in the afternoon. Intervals were allowed after all the exercises; and in the intervals the hearing of confessions was resumed, having begun about 5 o'clock in the morning, and not closing until about 6 in the evening. The intervals were many and short.

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wave carrying everything with it, they were washed overboard. Fifteen minutes later the quarter-master saw through the darkness Mrs. Tarlton clinging with one hand to a raft, and on the other arm holding her baby's head over the water. She was never seen again.

In the missions mentioned above, besides such chance relaxations, during the exercises, as the singing of the litanies, etc., might afford, there was only one long interval from 12 o'clock till 2, which interval itself allowed time for one public exercise, the way of the cross. There were five hundred Communions at this church of the Sacred Heart; and the mission, which opened on Sunday, was closed in the middle of Thursday. The good people regard it as quite a sacred duty to attend the mission; and prominent dates in former years are "when I made my Mission" or, "my Jubilee!" as if it were a recognized yearly retreat. And they will prepare for it previously by getting work off their hands, and leaving other work standing over until they have made the mission. And if there are many who have been guilty of neglect, it is only neglect and not any decided aversion which has kept them from their duties. So that a little personal solicitation is all that is required to have them begin anew.

On the following Sunday, the same scholastic Priest, Fr. Doherty, assisting Fr. McAtee, opened another mission at St. John's, the church of Fr. Pacciarini. The order was slightly different. There were two sermons and two instructions, the rest remaining much the same. We remember hearing somewhere in the direction of St. George's from some Protestant, that he had heard the sermon of this Sunday, and he would not have missed it for the world. There were always a good number of Methodists attending, curious to hear, and no doubt to profit. At this Church of St. John's there were seven hundred Communions; with the same constant stream of penitents. The mission closed on Thursday at noon.

There were two other missions given in St. Mary's Co. at the same time; no scholastic Father was engaged in them. Frs. Emig and McAtee, assisted in the confessional by the pastor, Fr. Pacciarini, gave one at St. Joseph's. Frs. Emig and Haugh gave the other at Leonardtown. The fruit was very large; eleven hundred Communions in the first; five hundred in the other.

Carroll Co., Md.

The mission of St. Joseph's church, Sykesville, closed the vacation work of the scholastic Fathers of Woodstock. It was preached by Frs. Calzia and Smith, and lasted five days, commencing Sept. 1st. As the Catholics are scattered and most of them live at great distances from the church, it was found difficult to carry out any programme which would require their presence during the day, so that the exercises were limited to Mass and an instruction in the morning, catechism for the children in the afternoon, and an instruction followed by a sermon in the evening. The Catholic population of the village and surrounding country does not exceed one hundred and twenty, nearly all of whom went to their duties.

The mission was immediately followed by the Devotion of the Forty Hours, during which the sermons were preached by Frs. Denny of Baltimore, and Hughes of Woodstock. The altar and the sanctuary were adorned with a profuse display of tapestry, various colored transparencies, flowers, etc., which proved to be quite an attractive feature. It was a matter of no little consolation to witness the eagerness with which the Protestants attended the evening exercises, not only during the Forty Hours' Devotion but during the entire week. Some even went so far as to participate in the ceremonies of the Way of the Cross, which had been erected during the early part of the mission. The presence of these strangers was no doubt owing in great measure to the plan, adopted by the Fathers, of studiously abstaining from saying anything in their discourses which might wound the religious susceptibilities of those who do not kneel at the same altar as ourselves. Hence many, led by curiosity or from a desire of information, were encouraged to go and see for themselves what Catholics do and teach in their 'revivals.'

Four of the scholastic Priests, Frs. Bosche, Brandi, Calmer and Poland, were engaged during different parts of the vacation in the residences of Washington, Baltimore, Conewago and Georgetown.

ECLIPSE EXPEDITION OF THREE MARYLAND PROFESSORS.

Rev. and Dear Father,

P. C.

You have asked me to write for the Woodstock Letters a narrative of our scientific trip to the Far West the past summer. I shall gratify your wish cheerfully: however, if my account fail to interest the readers of the Letters, you must bear the responsibility on your own shoulders. Without more prelude, I shall enter on my subject.

It was announced, with the exactness and certainty for which the predictions of astronomers are proverbial, that on the 29th of last July there would be an eclipse of the sun, which would be total along a narrow belt of country in the States and Territories of the Far West. Such a phenomenon is always of interest and value to astronomers, and especially so at present when the great amount of knowledge regarding the sun, acquired in recent years, has quickened the desire for more. Naturally it attracted the attention of Fr. Sestini, who is an astronomer of long standing, a pupil of the distinguished Fr. de Vico; and the idea occurred to him of forming a little party of Ours to go and observe it. Superiors, after duly weighing the matter, gave their approval. It was his desire to have two others in the party besides those who finally went; but obstacles came in the way, and our number was reduced to three, Fr. Sestini, Fr. Degni, Prof. of Physics at Woodstock, and the Prof. of Physics at Georgetown College. The neighborhood of Denver, Colorado, was selected as the place of observation. Through the gentlemen of the Government Observatory in Washington, we obtained round-trip tickets at a much reduced rate; and the route was quite an acceptable one to us, going by the way of Pittsburg, Chicago, Omaha, Cheyenne, to Den-

ver, and returning by St. Mary's, in Kansas, St. Louis, and Indianapolis. Fr. Sestini started first, as he had engaged to give a short retreat in Colorado before the eclipse. Fr. Degni and I started some days later: we arrived in Chicago about the 18th of July. We remained a few days in the great city of the prairies, at St. Ignatius College, where we were received very hospitably by Ours. They kindly showed us the city, as far as our time allowed, so that we took in its characteristics, its great extent, the surprising bustle and activity observed in its numerous business streets, and the enduring wonder of its rapid rebuilding after the great fire which reduced it to ashes for miles and miles. "Where is the burnt district?" I asked of Fr. Lambert, as we were walking with him through a part of the city made up of long rows of imposing buildings, which did not appear new. "Here it is," said he, "as far as your eye can reach—I don't expect you to believe me, but it is strictly true." We were glad to see how much good our Fathers are doing in Chicago, with two large churches, a thriving college, and parochial schools in which the children are numbered by thousands.

After a few days we resumed our journey westward, starting for Omaha on Monday morning, July 22d. Our journey across the states of Illinois and Iowa was uneventful: nothing striking in the scenery, as far at least as I observed. We had a large company with us on the train; and among those in our Pullman car was the distinguished English astronomer, J. Norman Lockyer, who had come from England to observe the eclipse, bringing his instruments with him. Fr. Degni had a long conversation with him in French, and found him very polite and agreeable. He had a great esteem for Fr. Secchi, had corresponded with him on most friendly terms, and had arranged a meeting with him a few years ago in Sicily, which however was prevented from taking place.

After a journey of about twenty-four hours we arrived in

Omaha, a city of between twenty and thirty thousand inhabitants, on the Missouri River, on the opposite bank from Iowa. We soon found ourselves in our own college, and were received most kindly by Fr. Shaffel, the Superior, and Fr. Hill. The college was built within a year by the munificence of a wealthy Catholic couple, and then given to Ours together with a yearly income of 10,000 dollars, so that it might be conducted as a free college. It is a handsome building, though only a portion of the entire plan, and beautifully situated on high ground, with an extensive view of the city, the country and the river.

After one day's stay in Omaha we left for Cheyenne, just one day's journey west, and the term of our westward travel, as Denver lies south of it. We remained there an hour or two in the middle of the day, dining there, and seeing enough of the place to perceive its inferiority to Omaha and Denver. At last we began our five hour's journey to the latter place and surrendered to the conductor the last coupon of our ticket outward. And now the grand Rocky Mountains loomed into view, presenting different shapes to our eyes as the locomotive hurried us on constantly to new points of observation. Distant though they were, their outlines were distinctly visible, on account of the dryness and purity of the atmosphere. Distance also lent enchantment to the view, and their "cliffs of shadowy tint" truly appeared "more bright than all the landscape smiling near."

We arrived in Denver about eight o'clock, when it was quite dark, and betook ourselves immediately to the residence of Bishop Machebœuf, where we were most hospitably received. Three days yet remained before the eclipse, and during the two following we were shown the city and vicinity through the kindness of the Bishop and his priests. Denver is a bright, lively, elegant little city, of about 20,000 inhabitants, with some fine business streets and many handsome residences. The country around is a plain, with the Rocky Mountains running along in the West, on which streaks and patches of snow are plainly visible, baffling the

attempts of the summer's heat to melt them. Almost no rain falls on the plains in Colorado during the greater part of the year, and great enterprise is shown in the system of artificial irrigation for Denver and its vicinity, without which nothing whatever would grow, not even the numerous trees which beautify the streets. The Platte River, a shallow stream flowing by the town, has been tapped many miles away at a high level, and its waters, led by a canal, are distributed by a network of ditches wherever needed, in Denver and the country around. The owners of the property pay for the water which they thus use.

I remarked that the morning newspapers of Denver, unlike those here in the Eastern cities, are published on Sunday and have no issue on Monday; a custom more conducive certainly to the observance of the Sunday. There is only one Catholic church in the town, that of the Bishop; and it is an inferior edifice, too.

Denver was the most important place in the belt of totality, favorable also otherwise for observations; and more observers flocked there than to any other place. The eclipse was the topic of greatest interest there for some time before and after its occurrence, and the name was attached to any thing to which attention was to be drawn. It was announced, for instance, in the newspapers that a certain Protestant clergyman would preach on the "Eclipse of Christian Faith;" and I remember seeing an advertisment of an excursion, headed "Eclipse Excursion," because it was to eclipse every other.

For several days preceding that of the eclipse the weather was cloudy or rainy—unusually so, we were told, for that country; and we had serious fears that our long journey would be all for nothing. Fr. Sestini had first selected Central City, forty miles distant and high in the mountains, as our place of observation; and there he had gone before us, to give a short retreat. As it was constantly cloudy there, however, for several days, he judged that there would

be more chances for a clear sky at Denver, away from the mountains; and he therefore joined Fr. Degni and myself there a day or two before the eclipse. The Sisters of Charity have a home for invalids, situated a short distance outside of the city; and on the open ground near it we determined to take our observations. Thither we had our telescope, chronometer and other instruments taken; and two of our party sojourned with the Sisters some days, receiving the kindest treatment from them. Providence seemed to favor the scientific ardor of so many, as the day of the eclipse dawned bright and cloudless, and so continued. However, for fear of a sudden change at Denver, a train was engaged by some of the scientific men, to carry them promptly to some other point which they should learn by telegraph to be suitable. Business was pretty generally suspended in Denver a good part of the day. We were at our post in due time, busy in making preparations. There were a few other parties of observers stationed quite near us, the nearest being a bevy of lady astronomers, with instruments, under the leadership of Miss Mitchell, the well known Professor of astronomy in Vassar Female College N. Y. Quite a number of persons also from the city were assembled on a knoll a short distance from us desirous of seeing the shadow of the moon travelling rapidly over the country just before totality. The first contact took place at about twenty minutes past two, P. M., the sun was entirely covered a little more than an hour later, remaining so less than three minutes, and the eclipse ended about half-past four. It was certainly a solemn as well as a beautiful spectacle,—the sudden conversion of day into night, the subduing effect upon animals, the beautiful appearances of the clouds in the mountains, and the exquisite halo surrounding the dark moon. We, however, did not enjoy it nearly so much as others around us who were unoccupied with the care of exact and special observations. I was reminded of the French astronomer, who on the oc-

casion of an eclipse some years ago, resolved to view the next one not as an astronomer, but as a simple spectator contemplating a thing of beauty.

Although the day had been very warm, it became so cool during the totality, that Fr. Degni, who wore his duster while using the telescope, called for another coat, to the amusement of the Bishop, who had joined us about the beginning of the eclipse.—I shall not say anything about the scientific aspect of the eclipse or the results of our observations. All these points have been treated by Fr. Degni, in the scientific article on the subject, written by him for the October number of the American Catholic Quarterly. The Denver newspapers had notices of our party before and after the eclipse. It may not be amiss to quote from the "Rocky Mountain News" of the following day, July 30th. It devoted a large part of its space to a general account of the eclipse, which it styles in large letters "The great event of the century in Colorado;" then it makes special mention of the different observers, and of us among them, as follows:

OBSERVATIONS OF THE WOODSTOCK PARTY.

"The distinguished party of astronomers from the University of Woodstock, Maryland, consisting of Rev. Fr. Sestini, Rev. Fr. Degni, of the faculty, and Rev. Fr. Ryan, of the Georgetown (D. C.) College, made their observations from an elevated plateau near the Sisters' hospital. They were provided with telescopes and spectroscopes; but, owing to the limited number in the party, confined themselves to observing the construction of the corona and protuberances, really the most important subjects of study in connection with the eclipse.

Fr. Sestini reports that, toward the end of totality, he observed some small continuous protuberances—not any well defined. Streaks of light and shade were observed on the ground just preceding the total phase. The corona around the whole solar disc was very bright, with luminous offshoots on both sides in the direction of the motion of the

moon, each extending about one and a half diameters of the sun. There were also two other offshoots, situated nearly at right angles to those above mentioned, and in length about half the solar diameter. Father Sestini is well satisfied with the results of his observations. The members of his party gave considerable attention to sweeping for intra Mercurial planets, but without success. In this, however, he is not alone, as only one person thus far has been able to report any thing that presents indications of there being a new planet."

And now I must be bringing my already too lengthy narrative to a close. After a few days we were obliged to separate. Fr. Sestini started eastward the next day, having been appointed to give the retreat to the community at Worcester before the 15th of August. Fr. Degni, the day following, departed on a visit to Ours in New Mexico, which adjoins Colorado; and I, on the same day, began a short retreat to the Sisters of Charity at Denver, cheerfully acceding to the Bishop's earnest request, in consideration of his and the Sisters' great kindness toward us. After the retreat I went to Pueblo, where the nearest house of Ours is, and spent a couple of days there under the hospitable roof of Fr. Gubitosi. On my return to Denver I stopped at the town called Colorado Springs, and spent several hours in visiting the springs, five miles distant. For me this was one of the pleasantest days of the whole trip. The springs, cool and briskly effervescing with carbonic acid gas, and a number of large hotels grouped around them, are situated in a narrow opening in the Rocky Mountains, at an elevation of six thousand feet. It is a charming spot, most fitly called by the Indians, *Manitou*, for it is well calculated to elevate one's thoughts to the great Spirit. It is just at the foot of Pike's Peak, which rises yet eight thousand feet higher. On my drive to the springs I was treated to grand mountain views, and exquisite scenery, which I have not time or space to

describe. They reminded me of the choicest gems among Sir Walter Scott's descriptions of the Highlands.—The next day I started eastward from Denver, stopped some days at our college in Kansas, and again in St. Louis, experiencing great kindness and charity from Ours in both places, and reached Baltimore a few days after the middle of August. Fr. Degni returned later, and now all three of us are again at our year's work. Pleasant memories remain of our eclipse excursion, and we hope also that it has not been without its good results.

J. J. R., *S. J.*

INDIAN MISSIONS.

FORT COLVILLE, WASH. TY.,
July 20th, 1878.

REV. AND DEAR FATHER,
P. C.

I returned the other day from the Calispellem; and in compliance with the request of Fr. Grassi I send you the following account of my trip.

I left the mission at Fort Colville in company with a band of Sgoielpi who were going after cammas, and travelled with them three days. Their chief was very kind to me, treating me as his own child. He packed my horse every morning, and his wife cooked my breakfast and supper. Wednesday evening we reached the Calispellem country where the people came out to welcome me and shake hands with me. There were about fourteen lodges of the Sgoielpi who encamped in a valley about a mile west of the Pend 'Oreille river. I took up my quarters among the Calispellem, who had about twenty lodges near mine and as many more on the other side of the stream. About a mile and a half south in the valley were two other tribes; viz., the Koikoitememla with ten lodges, and the Singumene; only six

or seven were Catholics, the rest Protestants. In all there were, in this little valley six miles long and three miles wide, about eighty lodges of the genuine children of the forest.

As soon as I arrived I had a sick call to the other side of the river. The Indian's light canoe carried me over in about seven minutes. There I found a poor girl, very low, scarcely able to speak: she expressed her joy at seeing me once more before dying, made her confession, received the last Sacraments, and I departed, promising to return the next day.

The next day, after prayers, a canoe stopped before my lodge and an old man, the chief Victor, came in, and shaking hands with me, said: "Good day, Father. I think I must be a bad man, because the priest did not come to see me." "Perhaps so," I replied. "I shall know you soon and we will have a talk together. Now go home and tell the people on the other side of the river to come across and place their lodges near mine, because I have a great many important things to tell them." "All right," he said, and departed. Then I called the second chief, Simon, and told him to build a chapel. He told this to the Indian women, and they took four or five tents and covered a space that could hold about two and fifty persons. This, though better than nothing, was still hardly half large enough. The following day the Indians who were encamped on the other side of the river, came over, and I began work.

My first plan was to preach four times a day; but seeing the number of children between seven and fifteen years of age who needed instruction, I concluded to preach twice a day for the grown people, and twice a day to give catechetical instruction to the children. I learned that the most frequent and public sins were gambling, sorcery and adultery. I began by inveighing against the first two in strong terms. After a few days the chief came to me and acknowledged that he had encouraged these practices for the amusement

of his people. "As you have been the cause of them," said I, "you must stop them. To-night call together your people and forbid them to act thus, and I shall do the rest." He did so. I continued to denounce them so strongly that the young men thought me too severe. When I preached against adultery, the young men, much offended, began to gather together and plot against me. On learning this, I reproached them for their behavior, and told them that, willing or unwilling, they should do what I told them. When they saw that their opposition only made me speak more freely and strongly, some of them went to their chief and told him they were glad that at last they knew their crimes, and that they were willing to reform. They sent their chief to tell me that they were well disposed towards me, because I freely made known their faults to them, and to request me to speak even more forcibly that they might be more impressed by my words. Others more bold and fervent, came to me accusing their chief as the cause of their faults, and one added: "I think that it would be good for us, before confessing our sins, to go to our chief and ask him to whip us for them." "That is not my business," I replied. "Do as you think fit about being whipped; but pray to God to change your hearts and hereafter be good children." I separated two who had been living in adultery for the last ten years, and arranged two other cases. In a few days things were all right again. I took two charms or instruments which they use in their incantations. They are parts of the animal under whose form the devil appears to them in their dreams. These often curiously wrought, and powerful instruments of crime are called Soncesh. The process used in the incantations is this: the charm is prepared for use by being smoked in the fumes of certain roots which are dug up and burned. Then the people are gathered in a secret place, and the medicine-man begins the song taught him by the devil in a dream. The people yell and become intensely excited, being worked up by shaking the Soncesh

and this operation is continued day and night until they obtain the cure, or whatever else they have been asking for. I was once called to hear the confession of a sick person who had just been left by the medicine-man, and had been under the influence of the charm. I was really frightened. The woman was in the greatest excitement. Her language was so filthy that even the Indians could not endure it. Her eyes stared wildly, her hair was dishevelled, her strength exhausted. She had been partially cured, but she relapsed and died the same year.

God blessed my labors. One day I had one hundred and twenty Communions, and the people told me that only one of the Calispells did not go to his duties, and they were rejoiced to see so many approaching the Sacraments who for years had been living scandalous lives. Our division of time was as follows: early in the morning I rung the Angelus bell; and I had the consolation of knowing that the prayer was recited in every lodge. Shortly after, Mass, beads, sermon; after which the people went to their work. About nine o'clock, catechism for the children; after which they practised shooting with the bow and arrow. They arranged themselves sometimes in two lines, sometimes in a semicircle. One boy had a wooden hoop, covered with rags, which he rolled along the ground and the other boys shot at it while it was rolling; many of the lads were so dexterous as to pierce its edge or its centre and stop it altogether. They next went swimming; and some of them could swim a long distance. Again we had catechism after which they went to fish or to hunt prairie-chickens and ducks. After dinner, the young men had horse races for three or four hours. At this exercise they look very wild, being nearly naked, with faces painted red. Before starting they yell hideously; they then set out and run their horses almost to death. While racing, their yelling increases and they practice several manœuvres, picking from the ground sticks or other objects while at full speed. The

women are constantly at work digging or tanning skins. An hour before sunset they all return home to prepare for prayer. Before sunset, they come to prayer and sermon, after which they return to their lodges where they chat and sing in their own language. One evening I heard them sing a hymn to St. Ignatius, which so pleased me, that the next day, I had them sing it after sermon. Though my soul had the consolation of seeing these poor people listening so attentively to the word of God, my body had to endure privations; the dogs got at my stock of provisions, which obliged me to subsist sometimes on one meal a day. One day I had but a few roots to eat, when a boy entered and saw my repast. He looked sad, but said nothing. That day I missed him from catechism class; towards evening he came to me with three trout, saying: "These are good fish, I think you will like them. I caught many more but they are full of bones and not good for you;" and, quite happy, he ran off before I had time to thank him. The boy spoke of my situation and it came to the ears of the chief, who that night went around the camp saying: "Black Robe is fasting, we must feed him." Next morning a poor girl brought me a small dish of roots, and a poor old woman three eggs, saying: "if I can get more I will give them to you." Three men went hunting; after three days they returned with nine deer and made me a present of one ham and another good piece of the meat, which lasted me nearly a week.

Though I had been so rough with them, until they corrected their faults, they loved me very much, and strove to gratify my every wish. I told them that I did not complain of my food, nor of my tent and bedding; all that I wished was that they should become good children; and they did as well as I could expect. Fasting and preaching were my least difficulties: the greatest was hearing their complaints and arranging their affairs, especially respecting marriages. These duties occupied me nearly all day and a great part of the night.

Observing that little respect was paid to the authority of the chiefs, and that the young men did as they pleased, I called the two chiefs, and told them that the young people had to be restrained, otherwise the good done would soon be lost. "Don't you know," said they, "that the young people laugh at us, and tell us that we are good-for-nothing, and pay no heed to what we say to them." "This happens," I answered, "because you are not firm enough. You have a tongue, but neither arms nor feet. I wish to give you the arms to tie the rascals and the feet to go wherever mischief is being done. To morrow, therefore, I wish to see fifteen of the best men of the tribe, who will be your police. I will teach them their duty and how to prevent crime." "Well, then," said they, "we will see if we can find so many." I urged the matter in a sermon, so that after three days I had organized fifteen good men under the chief's authority to act as soldiers; besides that, I appointed a captain who had to be on hand only when something of importance occurred. I called a meeting of the chiefs, soldiers and head men of the tribe; and after having exhorted them to be of one heart and one mind, I explained to them the offices of the head and the other members of the human body, and thus tried to make them understand their duties towards each other. They set to work immediately and with courage. In the evening sermon, I told them that gambling, dealing with the devil and other crimes, once stopped, should be stopped for ever; that they now had their guardian angels who would watch over them and help them to do good; and that whosoever should oppose the police in the discharge of their duties, would be punished very severely by the chiefs. The young men did not relish this, but they had to bear it, because the police, once organized, were able to check them. In visiting them a month later I was quite pleased with their behavior. One of the soldiers told me that there was no gambling.

The next day I was called to see several sick people. A kind of contagious fever had suddenly attacked them which

deprived them of sight and caused them to fall frequently. I was alarmed. I had medicines with me and administered some to one of the patients. To my surprise, in two days he was nearly well. Encouraged by this success I gave the same medicine to others, and in a few days they all recovered. The next Monday morning at about three o'clock, when I attempted to rise from my bed, I sank to the ground knocking my head against the pole of my tent. I again tried to get up; but I grew dizzy, my sight deserted me and, I fell, hurting my side. I was burning with heat and for sometime I remained motionless. I had caught the fever. As soon as I recovered my sight, I looked for the box of medicine, took a good dose of it, and in three days was well again. On the day of my recovery, I heard a gunshot, and the chief came to notify me of the death of that poor girl of whom I have spoken. "How glad I am," said he, "that she saw the priest and received the last Sacraments. Oh! if the priest could remain with us constantly, we would have all we desire upon earth." Then I told him to thank God that I had been able to visit them twice this year, and perhaps might visit them again in the fall—but that I had so many people to attend that I could not then remain longer than a month. "You know" said I, "that we have an extent of two hundred miles along the Columbia, about ninety miles towards the Spokanes, over one hundred miles towards the Okinakane, aud about eighty miles to come to you, and besides we have to attend all Colville valley, settled by whites. For all this work we are only three—an old Father who is atending principally to the whites, Fr. Grassi and myself. Though we travel regardless of the seasons and of all difficulties, we can hardly visit all our people. How then can I remain here longer?" "I hope" said he, "that when we shall have the church built, you will come with one of your brothers and pass the winter with us. I and my people pray every day that God may not let us die during the winter, because then we should die without seing the priest." "I

hope," said I, "that God will answer your prayers favorably; but it is altogether impossible for me to stop here longer, and in two or three weeks I will be a hundred miles away, visiting the Spokanes and the Szikaezilini. Sometime ago I made a promise to go to them, but I could not keep it on account of my sickness." He retired sadly and silently. Soon after I heard that gambling was going on every day. I called together the chiefs and the principal men of the tribe to enquire about this. They answered: "Not one of ours is gambling, nor any of those that belong to the Catholic Church. The gamblers are the Protestant Singumenes." "They came to me," said Simon, "asking me to allow my people to gamble at horse racing for one day. I answered that I had already many sins to atone for, and did not wish to increase the number. They urged their petitions no further. I send every day some trustworthy men to watch our young people, and they tell me, that not one of the Catholics, whether Calispell, Sgoielpi or Singumene, gamble." I suggested that our land was not a place for gambling, even though our own people did not take part in it; that strangers ought to obey the laws of the place and not give our young men bad example. He understood what I meant, and answered that the Protestants were numerous, that they had sent their women home, while the men remained to gamble among themselves, and that it might be prudent not to trouble them. I saw that he was afraid to interfere, and so I said that I would attend to it myself. I called the captain of the soldiers, and told him to go immediately to the camp of the Singumenes and tell them that Alena, the blackrobe, said that gambling of every kind must be stopped. He was silent for a moment, then said that if he talked thus, they would bind and whip him. "Coward," said I, "you must not speak those words as your own, but as coming from me; and if any one dare to harm you he shall suffer for it." Then he went and told them my words. They answered: "We gamble very little, but now we shall stop altogether and

depart." And so they did: after two or three days all had left, and I thanked God that such a scandal had ceased.

For about fifteen days we had very bad weather, and only as many as could be sheltered in the lodge came to prayer. Then I determined to build a chapel and a residence for the priest. I spoke to them about it, telling them that a church large enough to accommodate all the tribe, ought to be erected. These Indians are so lazy that though they would have liked to see the church up, they did not like the labor of building it. I had an interview with the principal men, and made them promise to undertake it. The chief and myself selected a site. He wished to have it on the eastern side of the river because he lived there; but I told him that we ought to look to the convenience not of a few, but of all. An Indian who lived on the other side of the river, came to tell me that the church would not be built, for the people would not work. I told him that it would. "If you build it yourself," said he, "it will; but the people will not work." I preached again, exhorting them to begin at once. A subchief, came to me, saying, "the chief knows nothing about a chapel to be built in that place, and how can we build it." "Am I not a chief?" said I: "you have to obey me; that's all. I am the chief who will build the church." Hearing this, he smiled and went away. Next day, the time appointed to begin the work, I asked Simon: "How many will work to day?" "I don't know." "Well" said I, "now take your axe, say a few words to the people, and go to the woods to cut down trees." He did so, I watched to see how many would follow him, but saw none. Then I went out, and crying to them in a loud voice: "Let us go to work, follow me, and do not be lazy in the service of the Lord," I started for the woods. Before I had gone far three stout young men with their axes followed me, and the number kept on increasing until all the young people on the western side of the river were at work. In a few hours, we had chopped down eighty trees, which we thought would be sufficient for the building.

On the octave of SS. Peter and Paul we began to haul the logs. As we had no harness for our horses, this had to be done by hand, and a difficult task it was. When we had got the timber out of the woods, we hitched ropes to the pack saddles of the horses, and putting three or four horses to each piece we dragged it to the required place. Then we began to build, and, in a few days, the walls were up and the roof on. For want of proper tools, I could not make shingles for the roof, nor planks for the flooring; so I told the Indians to wait until they returned from the chase in the fall, when I would have every thing necessary to prosecute the work. By spring I expect to have ready a nice little church 20 by 30, as well as a small cabin to live in.

This is what has been done by these poor Indians whilst I have been among them. If we had another Father to help us, we could do a great deal more; for it is hard for a few to accomplish much, when the stations are so far apart and travelling is beset with so many difficulties.

A. Diomedi, S. J.

EXTRAORDINARY CURE OF A NOVICE.

Santa Clara College,
September 5th, 1878.

A few days ago one of the novices obtained a signal favor from our Blessed Lady. He was in danger of losing his vocation on account of sore eyes. His sight was so weak that he could not go about the house without spectacles, and it was growing worse and worse every day. Meanwhile he made long and fervent prayers to our Blessed Lady to obtain his cure. An hour before supper, on the 25th of Aug., the novice betook himself to the domestic chapel

to finish saying the office of the Immaculate Conception, which he chose to recite on that day in honor of the Blessed Virgin. As he entered the chapel, he took off his spectacles, but had to replace them immediately, because without them he could not see, even so much as to find his way among the benches. Having found a place, he knelt down to read the office, but in vain; for though he had the spectacles on he could not see. Thereupon he turned to our Blessed Lady and said the "*Sub tuum præsidium.*" This prayer over, he felt a change taking place in his eyes. He got up and approached the sanctuary lamp, but even then he could not read. He put away his spectacles, and to his surprise he read perfectly well—better than he had done for many years past. He now reads, and walks about the house and outside, without using spectacles. Praise be to God and His holy Mother.

FATHER MAZZELLA'S DEPARTURE FROM WOODSTOCK COLLEGE.

On the 1st of October, Fr. Mazzella, our morning Professor of Dogma, received a summons from V. Rev. Fr. General to change the scene of his labors from Woodstock to the Roman College. After the first pause of surprise and regret, the members of our community became anxious to give expression to the very natural sentiments they entertained towards one who, both as a teacher of theology and as Prefect of Studies had won a more than ordinary share of regard, affection and gratitude. Superiors not only granted a ready consent to such a tribute, but invited Ours of the vicinity to honor the demonstration with their attendance. Accordingly on the evening of the 5th of the same month, a farewell entertainment was tendered Fr. Mazzella in the presence

of Rev. Fr. Provincial, the Rectors of Georgetown, Gonzaga, Loyola and of the Novitiate, and the Superiors of the neighboring residences. The programme made up of musical selections and addresses in prose and verse written in the Latin, Italian, French and English languages, was of sufficient variety to avoid the monotony apt to creep in on similar occasions. As the renaissance of the pure scholastic system of philosophy and theology to be inaugurated under the immediate auspices of his Holiness, Leo XIII, is the cause of Fr. Mazzella's departure, a conspicuous feature of the exercises was the meed of honor bestowed upon the doctrine and genius of St. Thomas Aquinas. On that evening, the disciple received an ovation, and the master celebrated a triumph. At the end, Fr. Mazzella made an acknowledgment of the compliments paid him, and gave the community an assurance of reciprocal feelings of attachment and of consequent pain at his removal from their midst. In the course of his remarks, he expressed the conviction that much good had accrued to the Society and to the country from the Seminary of Woodstock, and he augured an increase of this good, if superiors and rectors in the different provinces continue to extend their favor and contribute their material support to the institution.

On the following morning, a full escort of fathers and scholastics attended their dear friend and professor to the railway station and wished him a final godspeed on his journey. Before sailing from America, his thoughtful courtesy led him to exchange a last embrace with his brethren of our colleges and residences in New England.

Some days after Father Mazzella's departure, the following brief arrived from Rome:

Dilectis in Christo Filiis CAMILLO MAZZELLA *et* ÆMILIO M. DE AUGUSTINIS, *Professoribus Theol. Dogm. in Collegio SS. Cordis Jesu ad Woodstock, in Fœderatis Americæ Sept. Statibus.*

LEO PP. XIII.

Dilecti Filii Salutem et Apostolicam Benedictionem:

Prælectiones theologicas, quas hactenus edidistis, libenter accepimus, gratasque habuimus, tamquam vestræ in Nos et in hanc Apostolicam Sedem voluntatis significationem, et observantiæ testimonium. Maximi momenti est, nostris præsertim temporibus, Clerum solidis sincerisque doctrinis alte imbuere. Quod certe fiet, si doctrina S. Thomæ in scholis vestris floreat, prout Nobis non sine magna animi lætitia nunciatum est. Hoc autem maxime decet homines, quibus præcipitur, ut "sequantur omnino in scholastica theologia doctrinam S. Thomæ, eumque ut doctorem proprium habeant, ponantque omnem operam ut auditores erga illum quam optime afficiantur." Itaque addant vobis animum in opere tam præclaro regulæ officium, mens et jussa legiferi Patris Ignatii, decreta Congregationum vestrarum, necnon desideria et hortationes hujus Sanctæ Sedis Apostolicæ, quæ hanc doctrinam insigni ellogiorum singularitate probavit. Nec dubitamus, quin vestigiis tanti doctoris fideliter insistentes, lætissimos et uberes pro religione et animarum salute fructus precepturi sitis. Ab hac palæstra expectat Ecclesia Dei fortissimos milites ad profligandos errores, ad rem catholicam defendendam. Quod ut vobis Deus copiose concedat, auspicem divinæ gratiæ Apostolicam benedictionem peramanter impertimur.

Datum Romæ apud S. Petrum die 27 Septembris 1878, Pontificatus Nostri anno primo.

LEO PP. XIII.

To Our beloved sons in Christ, CAMILLUS MAZZELLA *and* EMILIUS M. DE AUGUSTINIS, *Professors of Dogmatic Theology in the College of the Sacred Heart of Jesus at Woodstock, in the United States of North America.*

LEO XIII. POPE.

Beloved Sons, Health and Apostolic Benediction:

We have received with pleasure the theological treatises which you have thus far published. They were very acceptable to Us as a token of your affection and as a proof of your devotion to Us and this Apostolic See. It is of the highest importance, in these times especially, that the clergy be deeply imbued with sound and solid doctrine. This result will certainly be attained if, as We have learned to Our great joy, the doctrine of St. Thomas flourish in your schools. This is eminently becoming in men upon whom it has been enjoined "to follow by all means, in Scholastic Theology, the doctrine of St. Thomas, to hold him as their own Master, and to do all in their power to make him highly esteemed by their pupils." Therefore, the obligation of your rule, the intention and commands of your Father and Founder, St. Ignatius, the decrees of your Congregations, and the wishes and exhortations of this Holy Apostolic See, which has approved and commended this doctrine in a remarkable and extraordinary manner, should fill you with courage to carry out so glorious a work. Nor do We doubt, that by following faithfully in the footsteps of so great a Doctor, you will reap the happiest and richest fruits for religion and the salvation of souls. From your schools the Church of God expects to receive soldiers most strenuous in combating error and in defending the cause of Catholic truth. That God may grant you this favor abundantly, We very affectionately impart to you, as a pledge of divine grace, the Apostolic benediction.

Given at Rome, from St. Peter's, the 27th day of Sept., 1878, the first year of our Pontificate.

LEO XIII. POPE.

LAYING OF THE CORNER STONE OF ST. IGNATIUS CHURCH AND COLLEGE, SAN FRANCISCO.*

The blessing and laying of the corner stone of St. Ignatius Church and College, on Hayes Street and Van Ness Avenue, were conducted with very impressive and imposing ceremonies on the afternoon of Oct. 20th. The day was extremely fine, and there were between five and six thousand persons gathered to witness this event in the history of the institution. The ceremony was performed by Bishop Eugene O'Connell of Marysville, assisted by a large number of clergy.

A procession formed upon the grounds shortly after two o'clock in the following order: Marshal and Aids, First Regiment Band, Mac Mahon Grenadier Guard, students of the College Sodality, gentlemen of the College Sodality, Ancient Order of Hibernians in uniform, representatives of Catholic Societies, boys of the Sanctuary Society, Faculty and Clergy, Bishop O'Connell, supported by Fathers Neri and Messea. Commencing at the northwest corner of the lot, the procession walked east to Van Ness Avenue, thence by Hayes street, to the centre of the church building. Mounting the steps there, they proceeded to a raised platform at the Grove Street end of the building. The platform was 40 by 75 feet. In the centre was placed a stand bearing the marble stone to be used as a receptacle for the various documents, coins, etc, to be laid away in the corner stone. To the east of this stand was erected a pulpit, which was neatly draped with colored cloth. To the north stood a massive white cross, and on the south the faldstool for the Bishop. These were inclosed by a semicircle to the south,

* This account is taken from a local paper.

composed of the Fathers present, joined to a like circle on the north, composed of the Sanctuary Society of the Altar boys of St. Ignatius Church, the whole inclosed by the officers of the various societies represented. On the east side near the pulpit were the choristers. On the south, behind the Bishop and Fathers, were the numerous flags and banners of the societies present. The Guard were stationed in parallel rows extending south from the foot of the steps leading to the platform.

The exercises were opened by singing, after which the Bishop blessed the water which was to be sprinkled upon the walls and corner stone. He then blessed the marble stone, and Father Buchard read the following English translation of the Latin document which was to be placed in it:

A. M. D. G.

On the 20th day of October. Sacred to the Purity of the Immaculate Virgin Mary. In the year of Our Lord one thousand eight hundred and seventy-eight. In the Pontificate of

LEO XIII.

JOSEPH S. ALEMANY,

Being Archbishop and Metropolitan of the City of San Francisco;

PETER BECKX,

Prepositus General of the Society of Jesus;

ALOYSIUS VARSI,

Superior of the Mission of the Society of Jesus in California;

JOHN PINASCO,

Rector of the College of Saint Ignatius, in the City of San Francisco;

RUTHERFORD B. HAYES,

President of the whole United States of North America;

WILLIAM IRWIN,

Governor of California;

ANDREW J. BRYANT,

Mayor of the City of San Francisco,

In presence of the Pupils and Sodalists of the College, and a great multitude of the Faithful,

EUGENE O'CONNELL,

Bishop of Grass Valley,

Surrounded by an illustrious company of Priests, Secular and Regular,

Set and Laid,

With solemn rites, according to the Canons of the Holy Roman Church,

THIS CORNER STONE

Of the Church and College of St. Ignatius.

JAMES A. ROONEY, O. P.

Addressed, in pious and fitting terms, the assembled faithful.

With much care and labor, Hugh Mc Keadney prepared the plans of the Church and College; Robert Mitchell directed the bricklaying; Augustus Saph the work of the carpenters.

O Christ, our Saviour, Who together with the Father and the Holy Ghost hast from the beginning created all things, be Thou, we pray Thee, the beginning, progress and consummation of this work. Set the seal of salvation on this place, and suffer not the destroying angel to enter here.

Immaculate Virgin Mary, holy patroness, be nigh at hand with thy blessed spouse Joseph, that this place be ever destined to prayer and to the invocation and praise of our Lord Jesus Christ.

Holy Father Ignatius accept this offering of thy sons, and let thy twofold spirit remain always with them.

This being delivered by Bishop O'Connell to Rev. Father Varsi, was enclosed by him in a glass tube. Other documents were handed to the Father for enclosure in the same tube. The Grand Marshal, Mr. James R. Kelly, handed on a piece of parchment the names of the officers and members of the Ladies' Sodality of St. Ignatius College, with their seal. Similar papers were handed by the Prefect of the gentlemen's Sodality, the Sanctuary Society; and also a list

of benefactors' names. All these documentst were placed in the glass tube and sealed. In a silver box there were placed sixty-four silver and gold coins, representing nearly all countries. This box, together with the glass tube, was enclosed by Father Varsi in the piece of marble that was to be placed in the block of granite forming the corner stone of the whole structure. When the Bishop and clergy reached this place, which was the northwest corner of the building, Father Varsi took the piece of marble which had been carried there by two acolytes, and placed it in the cavity prepared for it. The Bishop put some mortar in the wall with a solid silver trowel having an ivory handle, and the granite stone was lowered to its proper place. The silver trowel was afterwards presented by the Fathers to Mr. Mitchell, the contractor for the work. On the blade of the trowel the following inscription was neatly engraved: "Presented to Robert Mitchell by the Fathers of the St. Ignatius College on the occasion of laying the corner stone of their new church and college, corner of Van Ness Avenue and Hayes Street, San Francisco, October 20th 1878."

After the laying and blessing of the stone, the procession marched to the left, around the walls of the church, which are now about twenty feet high, the Bishop sprinkling the walls en route, and halting frequently to bless them. On the conclusion of this ceremony, the procession returned again to the stand. Fr. Rooney, O. P. was then introduced, and addressed the vast audience on "Education and Religion."

At the conclusion of Father Rooney's discourse, the procession, led by the band, marched down the sidewalk on Hayes Street to Van Ness Avenue, to Grove, to Franklin, and dispersed.

Adjoining the church and extending down to Van Ness avenue, will be the house for the Fathers. It will be four stories in height, built after the Doric and Ionic order of architecture, and affording ample and convenient quarters

for its occupants. From the end next the church, and extending towards Grove Avenue, there will be a wing which will be devoted to the use of the Fathers. On the corner of Grove and Van Ness Avenue, and fronting on the latter thoroughfare, will be built the new college. It will be about 120 feet on Van Ness Avenue and will extend back to the church. There are to be four porches or entrances on Van Ness Avenue, and the facade of the building will be very handsome. The two lower stories will be devoted to class and lecture rooms, while the space that would be occupied by the two upper stories is thrown into a large hall, capable of seating 4,500 people. The hall will be 100 feet wide by 120 long, and the stage will be 40 by 72 feet, furnished with scenery, curtains, and everything that is to be found in a well appointed theatre. The seats are to be arranged as segments of a circle, and the stage as a centre, and the floor will gradually rise as it recedes from the stage, thus giving a perfect view from every part of the house.

Between the college building and the house of the Fathers on Van Ness Avenue, will be the garden, which will be an ornament to the street. This will give a pleasant prospect from the rear windows of the Fathers' house. The new college will accommodate about 1,200 pupils, and every effort will be made to render its laboratories and other facilities for instruction as complete as can be furnished. When the building for juvenile students is erected on Franklin Street, the capacity of the institution will be greatly increased. There will be comparatively little wood used in the structure, it being the design to make it as fireproof as possible. Hugh Mc Keadney, the architect, proposes to make the Grove Street front of the buildings absolutely fireproof, as the greatest danger from fire is in that direction. The exterior of the wall will be covered with Portland cement, thus giving the structure the appearance of a stone building.

The cost of the buildings is estimated at about $1,000,000. From seven to eight millions of bricks will be required in their construction and employment given to about five hundred men. The site fronts 400 feet on Hayes and Grove Streets, and 275 feet on Van Nass Avenue and Franklin street. The structure will cover the greater part of this lot, leaving a strip 110 feet wide along Franklin Street for other buildings to be erected for the accommodation of young students. It was the original intention to have the church front on Van Ness Avenue, but as the wind blows such clouds of dust down that street, it was thought best to place it on Hayes Street, where it will be protected from the wind and dust. Accordingly, the handsome structure forming the church will stand a little to the west, or middle of the Hayes Street front. It will be built of brick, and will have two towers, each 195 feet high, at the corners on the front of the building. These towers will be very ornamental. The orders of architecture are the Doric for the first story, Ionic for the second; while in the towers the Corinthian and the Composite will be used. There will be a flight of stone steps leading up from Hayes Street to the entrance, which will be broad and handsome. The church will accommodate the same number as the old one on Market street. From the floor to the ceiling the distance will be seventy-three feet, making a lofty and airy interior. It will be finished with the utmost care.

DESCRIPTION OF THE NEW BUILDING AT GEORGETOWN COLLEGE.*

The building is pure Romanesque in style, that is, more ancient than the Gothic, and is the one adopted by the Jesuit Fathers in Europe for their Colleges and Seminaries. In the United States there are several instances of it, notably St. Mary's Catholic church in Boston, and the Baptist church in Yonkers, N. Y. It seems peculiarly adapted for collegiate institutions, being suggestive of many quiet nooks where books are the most welcome companions. Our building will be 307 feet in its entire front, and will be subdivided so as to utilize every part of its great extent. First, we have the basement. We will commence at the north end of this. Passing through an archway beneath the main entrance,—for there is another entrance with a highly decorated archway, on the basement level, hard by,—we enter a corridor running east and west; first on our left is a large room destined for the storage and reception of boxes, packages, and trunks; a sort of custom house it will be, where custom house restrictions as to contraband articles will doubtless prevail: on our right are six rooms whose destination at present is simply as store-rooms. Beneath these six rooms is the sub-cellar where the heating apparatus will be placed. This will consist of three large boilers, with furnaces and iron pipes to and from them to carry the hot water to all parts of the building. At the left and northwest end of the corridor is the clothes-room, and here we come in view of the grand corridor, running the entire length of the building, the numerous arches and the softened light from the windows opening on the area to the west, serving to magnify its length, so that a grown man at the farther end appears

* From the Georgetown College Journal.

to be a small boy. Passing south in this corridor we meet first on our left the main staircase (of blue stone, all the way) that leads to the upper stories and gives access finally to the great hall; next on our left are two long rooms designed, one for a recreation room, the other for a reading room; then we reach the transverse corridor under the centre tower, then two more large rooms about thirty feet wide and forty long that will be recreation and billiard rooms; then we come to the laboratory. Here will be the chemical class-room, which on three sides is arched over. The class-room will occupy the open space, while along the walls and in the alcoves the experiment tables, chemicals, and all the apparatus will be kept; in the alcove abutting on the corridor and covered in by beautiful groined arches, will be the furnaces.

At the southern end of the corridor, we reach the stone stair-case in the south tower; we turn to the right and an ascent of half a dozen steps brings us to a wide arched doorway looking towards the infirmary; but following the stairs by easy flights and comfortable platforms, we reach the first floor and look into the scientific lecture room, the plan of which, as seen on paper and explained by the Superintendent, was, before its actual construction, quite a stumblingblock to the general comprehension, but now is understood by all. The lecturer will stand on a platform next the corridor wall, and just over the groined arches of the chemistry room: his audience will be seated on three sides of him on the elevated seats formed by the over-arching of the room below, thus making a sort of amphitheatre. When completed, the room will seat about three hundred persons. For the purpose to which it is to devoted, it will have no equal in this country, and will in itself furnish the college just occasion for pride. Leaving the lecture room and following the corridor of this story, we pass on our right four large class-rooms corresponding to the recreation rooms below. The transverse corridor, midway of the building, opens out at the front in an arched

portal, the students' entrance: opposite which a similar door-way given access to the court between the buildings. The main corridors are all lighted from spacious windows opening on the court. At the north end of this corridor, on the left, is the Treasurer's room, with its great vault walled in by solid masonry three feet thick. Opposite the Treasurer's room is the visitors' drawing room, a large and lofty apartment, twenty feet wide and forty long. At the end of the corridor we come to the transverse corridor of the north pavilion, opening out at the east on the main entrance for visitors. While the public drawing room is on the left of this entrance, six small parlors for individual parties of visitors range along to the right.

Facing the main entrance, and at the extremity of this short corridor, is a wide stairway leading to the President's room, the Museum, and the Debating Hall, on the floor above. Access to the upper floor is also gained by the regular flight of stone steps, near by. In the Museum, we are struck by its splendid dimensions, its massive girders and beautifully turned wooden columns and brackets, the Bay oak and Georgia pine showing in beautiful contrast with each other. The Museum occupies the whole east front of the north pavilion. Just out of the Museum and to the right (the north), is the Debating Hall, and opposite to that is the President's room, the entrance to which is on the main corridor. The beautiful Ohio stone corbels in the President's room are works of art, and will not fail to please the eye as will also the carved wood work of the ventilator. Again on the main corridor (now the second story) we come first to the main stairway and then to four large class-rooms corresponding to those of the floor below. At the far southern end we reach the doors by which part of the audience will have access to the seats in the scientific lecture room. These seats are on such an incline that from each row the person can see over the heads of those in front; and the lecturer and his table will be in full view from all parts of the hall.

Just beyond, we ascend the winding stair of the south tower, all, together with the platforms, made of the famous blue stone flagging from the Hudson River. Arriving on the third floor, the first door to our right leads into the library, a grand room forty-two feet by sixty, in which will be stored the 30,000 books of the present library, with room to spare for four times as many more.—The ceiling will be nearly thirty feet from the floor. With its lofty windows, nineteen feet high, from which a prospect is presented to the eye that cannot be surpassed on the continent, the new library will be the most splendid in all our country. On this floor, the corridor is changed to the middle of the building, so as to allow on each side the arranging of rooms for the use of such students as may desire privacy, and whose purses may enable them to indulge in the luxury. On this floor there will be twenty-six private rooms, about twelve feet wide by sixteen long. The partition walls, where the brick ones are not carried up from the floor below, will be of a new material called Limeofteil, a mastic, fire and water proof. It is well here to call attention to the fire-proof character of the work. At convenient distances are placed fire-plugs connected with water-pipes on every floor, while the floors will be double, having a lining of three inches of concrete between them. Moreover, small towers at four points of the building with circular iron stairways inside will serve as fire-escapes. For greater security to the library, a dead-wall separates it from the rest of the house. At the northerly end of the corridor on the third floor we enter the Aula Maxima, the noble proportions of which strike the beholder with genuine admiration: its lofty ceiling, its magnificent corridors with their carved mullions and caps, the hanging gallery, the oriel look-out, all combining to make it a finer hall than any other institution can boast. The hall is capable of giving ample room to fifteen hundred people. Here is an opportunity for some open-handed capitalist to hand his name down to posterity by giving $20,

000 to finish and decorate the hall in such a manner as its proportions demand. The hall will thenceforth be known by the donor's name. Where could the same money be placed to more advantage? The library and hall occupy the height of two stories, in all thirty-two feet.

The fourth floor in the curtine (the main stretch of the building between the pavilions) is a duplicate of the third, having twenty-six rooms for students. Ventilating flues communicating with corridors and rooms, are profusely set in the walls. The heating apparatus in set in the recesses of the windows.

Such are the interior arrangements of this magnificent structure. Let us now try to comprehend its extent by some statistics. In its towering walls are laid over three thousand cubic yards of stone, and for the rear and interior walls more than two millions of brick have been used. For the girders, joists, and roofing timbers, nearly three hundred and fifty thousand feet of Georgia yellow pine have been required. For the floors, nearly two hundred thousand feet, and thirty thousand feet more of lumber for the roof; in all more than half a million feet of lumber.

APPENDIX.

1—EXTRACTS FROM FOREIGN LETTERS.

Bombay, 31st July, 1878.

* * * * * The new Mission or Vicariate of Mangalore has been given to the Society by the Sacred Congregation of the Propaganda. For several years back, the Christians of Mangalore, seeing the progress of the Catholic religion in Bombay and observing, in particular, the success of higher education in our schools and colleges, have been frequently requesting the Congregation to entrust the Vicariate to our Fathers. But for certain delicate reasons, V. Rev. Fr. General again and again declined the proposals of the Propaganda. At last, however, the Holy Father himself insisted so strongly that it was impossible to refuse. * * We have now five Vicariates in India, viz: Calcutta, Madura, Bombay, Poona, and Mangalore. * * It is estimated that there are in the new mission fifty-five thousand Christians. * * * The beginning will, I surmise, be very difficult for our missionaries. The natives — many of them being high-caste Brahmins—are intelligent, and far superior to our Bombay people. But they will expect our Fathers to erect at once splendid colleges and convents, as we have done here; whilst pecuniary means and a perfect knowledge of the various languages will be wanting to us for a long time to come. English will be a prime requisite, as the people are very anxious to have a high school conducted by Catholic teachers. Besides English and Portuguese, the missionaries will have to speak the two dialects used by the natives. Indeed, next to the climate, which is so enervating to both mental and bodily activity; the greatest difficulty which

our missionaries meet with here, is the necessity of learning so many different languages.—Our College of St. Francis Xavier, in Bombay, has at present six hundred and seventy-seven students, of whom four hundred and forty-five are Christians, mostly Catholics; one hundred and nine Hindoo idolaters; ninety-five Parsee fire-worshippers; nine Mussulmans; three Jews. The college prepares for all the university degrees up to that of Master of Arts, and is held in high esteem by all classes.—The sacred body of St. Francis Xavier will be exposed for public veneration, during about two weeks, in December next. Great preparations are going on, and large crowds of pilgrims are expected from all parts. I hope that I shall be one of them, as most of our Fathers are to go. A preliminary examination of the body of the Apostle of India was held on the 18th inst. in the presence of the Archbishop, the members of the Government Council, the Capitulars, the Medical Board, and the Board of Health of the "old city" of Goa; a small number of outside spectators being also present. The coffin was removed to one of the side altars, and after the usual prayers the lid was taken off. It is said that the body is in the same state of preservation as at the last exposition twenty years ago.—His Grace, the Archbishop of Goa, Don Ayres d'Oruellas e Vasconcellos, has always been very friendly towards the Society. Before coming to India, he went to V. R. F. General, at Fiesole and asked for some Portuguese Fathers to undertake the direction of the Archiepiscopal Seminary in Goa. His request was granted very willingly, as it is a fruitful work for the glory of God to educate so many Indian priests, who are afterwards scattered all over the country wherever there are Christians belonging to the Archbishop of Goa. Formerly the direction of the seminarians was entrusted to native priests. * * * In the beginning of this year about seven hundred pagan converts to Protestantism, asked of His Lordship, Bishop Meurin, Vicar Apostolic of Bombay, to be received into the true

fold. * * * I would, indeed, always prefer that our converts should be made directly from paganism. They are more constant in their faith, and more submissive to the voice of their pastors; while those who come over to us from the sects have become accustomed to be urged on by money and other worldly motives, and are more or less infected with Protestant notions.

Poyanne Nov. 22d, 1878.

* * * * I have scarcely time to tell you anything about our novices. We have sixty-four, together with five candidates. Among the novices are sixteen priests; and it is most edifying to see these fathers, doctors in theology, philosophy and the sciences, as humble as the youngest novices of fourteen. One of the number, who was grand penitentiary of the Cathedral of Burgos, has recently been appointed Professor of Moral and Canon Law in this College. * * * At Murcia in our Province of Castile, a new Novitiate has lately been opened with a number of novices from this house. Five started from here several days ago, eighteen others will shortly follow. We hope to have vocations for both novitiates, confident that our dear Patron, St. Joseph, will not forget us. During the past four months, thirteen novices joined the Society here. Our colleges throughout Spain are in a very prosperous condition. Had our Rev. Fr. Provincial more subjects and more money, they might be much more numerous, for in several towns fine old buildings have been offered to him for colleges, but he is unable to accept them.

2—VARIA.

Africa—Very Rev. Father General writes to Fr. Depelchin: "The Congregation of the Propaganda desires that our Society found a mission in Central Africa and devote its labors to the conversion of that country. As temporal means are necessary to bring this about, His Eminence, the Cardinal Prefect, thinks good that from this moment we should collect alms among the faithful. As I have, with the approval of the same Cardinal Prefect, destined your Reverence to begin this mission, I authorize you to prepare the way and to receive alms, in order that you and those who shall be given you as companions, may repair to that country, carefully view the field of your labors, order everything as may seem necessary or convenient, and, in fine, begin your apostolic work. To this end, I implore the Divine Goodness, to shower numberless blessings on your holy work, and to direct and preserve your Reverence and your fellow-laborers."

Belgium—Festivities in Dendermonde on the occasion of the unveiling of the Statue of Fr. De Smet.

On Sunday, Sept. 22d, early in the morning, all the houses of the city, except those of a few liberals, were gaily decorated, and streaming banners were stretched across the streets. Towards noon, eager crowds gathered near the starting point of the procession. The cavalcade which represented various historical events of the city, began its march at two o'clock P. M. The sight was very grand. The dresses of the cavaliers were gorgeous, and so well portrayed the costumes of olden times that the spectators imagined themselves transported back to the 13th or 14th century. Even the liberals were obliged to acknowledge the magnificence of the display. The cavalcade had passed through the principal streets of the city by half past five o'clock, at which time the famous "Ros Bayard" was exhib-

ited. This is a masterpiece of sculpture, representing a gigantic horse mounted by four young men. Its present exhibition was the third since the beginning of the century. It is in memory of the great Count Aymon of Dendermonde who possessed an enormous charger which could be ridden only by his four sons together.

In the evening, at half past eight o'clock, a Venetian festival was represented and a display of fireworks given on the river. A number of boats, built in fantastic shapes of swans, fishes and pavilions, preceded two large ships which carried the orchestra and the fireworks.

On Monday, 23d, after the solemn High Mass, which was celebrated at 10 o'clock, Fr. Verbecke S. J. delivered an eloquent panegyric on Fr. De Smet. The spacious cathedral was unable to hold the crowds of worshippers.

The unveiling of the statue took place at three o'clock in the afternoon. Every available spot was occupied long before the hour. At half-past two a heavy rain began to fall, and the liberals rejoiced; but everybody remained in his place. At three o'clock the sun reappeared and was greeted with loud and continued cheering.

The ceremonies were opened by the orchestra, which performed a choice piece of music. Then the statue was unveiled. The enthusiasm of the multitude was at its height. Thousands of hats were waved in the air, and nothing could be heard but the cry of "*Vivat Pater De Smet.*" Silence was commanded, and then between six and seven hundred singers, accompanied by the orchestra, executed the grand cantata, composed expressly for the occasion. From seventy to eighty thousand persons attended the festivities.

The statue is of bronze, and measures, with the pedestal, eight metres (a little over twenty-five feet) in height. Fr. De Smet, whose bearing and features are expressive of great majesty, seems to be coming forth from the cathedral, and, with the crucifix in his hand, to be moving with a rapid stride towards the Rocky Mountains.

Among the devices cut on the pedestal are, a Bible, a cross and a torch. On the base are the words "*Fortiter et Suaviter.*"

China—During the month of May, the number of pilgrimages to the shrine of our Lady of Help at Zo-sè was quite considerable; 142 Masses were said there, and 5980 Communions distributed. On the 24th of May, 33 missionaries, 12 scholastics, and from 5000 to 6000 pilgrims celebrated there the titulary feast of the place.

On the same day at Choei-tong in the district of Ning ko-fou, seven other missionaries with from 200 to 300 Christians went through a ceremony, not so solemn, perhaps, but no less calculated to fill all hearts with hope. The name of Ning-ko-fou, and the persecution under which it has groaned for two years are well known. Some time ago the Superior General of the mission made a vow to the Blessed Virgin, promising her, that if she would check the fury of the enemy and give the necessary means to repair the ruins caused by the incendiary's torch and the axe of the destroyer, he would erect a sanctuary under the title of our Lady of Help. His prayer was heard; and on the 24th of May, Father Seckinger blessed the first stone of the new shrine which now lifts its spires towards heaven in honor of Mary.

A somewhat singular discovery was lately made at Kouang-te-tcheou, in this same district of Ning-ko-fou. Whilst a mason was pulling down an old wall in the neighborhood of Tchang-hong-bou, he found there a Chinese book written on European paper. He sent it to Fr. Chenleang. It is an eight-day retreat, dictated or composed by Fr. Nee-jo-wang, and followed by ten instructions on the Commandments of God. The retreat comprises four meditations for each day; and the whole is written in the classic language of the mandarins. How came the book to be hidden in that wall? It would be hard to say. However it happened, Nee-jo-wang is the Chinese name of Fr. John Duarte, a Portuguese, who

was born on the 27th of Nov. 1671, entered the Society of Jesus on the 17th of July, 1690, arrived in China in 1700. The year of his death and his burial-place are unknown.

France—The students of Vaugirard have made a collection for the church of the Sacred Heart, realizing more than 5000 francs. The proceeds will go to build one of the columns of the crypt. These columns number one hundred and one.—A chair of Theology in the Catholic University of Paris has been entrusted to one of our Fathers.

Kentucky—During part of the Autumn, Frs. Bronsgeest and Hillman gave eleven small missions in the country districts of Kentucky. Most of the places visited were "stations," attended only at intervals from the towns. The labors of the two Fathers had the following results: Holy Communions, 4514; Adults baptized, 61; Children baptized, 50; First Communion of adults, 215.

Spain — Everywhere in Barcelona we met souvenirs of the old Society. We saw the palace of St. Francis Borgia, over the main entrance of which stands a fine bust of the saint. The church of the Society, now in charge of secular priests, has the appearance of a grand cathedral. The college is used as a seminary. They have removed from the church the pictures of our Saints, and stored them away in a garret, where we found them covered with dust in a heap of cast off lumber. All the relics of our Holy Founder are in the hands of strangers who showed them to us with the greatest indifference. To see the sword of St. Ignatius, we had to secure the services of a chaplain, who was, by no means, over obliging. I kissed it with love and veneration. It is about six palms in length, and is very slender; the guard is missing; the hilt is simple and without ornament. The weapon was evidently meant for use, not for mere display. We were shown next a piece of the mantle,— the wide cuff of one of the sleeves, of blue silk and tulle. At the end of the sacristy stands a bust of our Holy Father, said to be modelled after the cast taken from him after death, by order of Father Ribadeneira. We might have seen the hard, narrow pallet on which he used to take his rest, and the little stool on which he sat in the boy's school; but the sacristan was absent, and no one could tell us when he would be back. (Extract from *Aix Letters*.)

* * * The pilgrimage to the tomb of Blessed Canisius at Friburg, has brought together more than twenty-five thousand persons.

Fr. Pagani has been appointed Pro-Vicar Apostolic of the new mission of Mangalore.

St. Francis de Hieronymo has been given as special protector to the Assistancy of Italy.

The Irish Fathers have received from the Propaganda the mission of New Zealand.

NUMERUS SCHOLARIUM IN COLLEGIIS UNIVERSÆ SOCIETATIS, AN. 1878.

Assistentiæ	Provinciæ	Schol.
Italiæ	Romana *	449
	Neapolitana †	130
	Sicula	200
	Taurinensis	1003
	Veneta	291
Germaniæ	Austriæ	1069
	Belgica	5264
	Galiciæ	110
	Germaniæ	1294
	Neerlandiæ	510
Galliæ	Campaniæ	1839
	Franciæ	3835
	Lugdunensis	3875
	Tolosana	2553
	Miss. N. Ebor et Can.	916
Hispaniæ	Aragoniæ	3029
	Castellana	2036
	Mexicana ‡	50
Angliæ	Angliæ	1074
	Hiberniæ	870
	Marylandiæ	745
	Missouriana	1101

* Non recensetur collegium in Brasilia.
† In Novo Mexico tantum.
‡ In Texas tantum.

	Sacerd. numero	Paschæ.	Confession.	Communion.	Communion. Paschales	Hæretici, conv.	Extr. Unct.	Matrim.	Numerus puerarum et puellarum in Scholis quasi parochialibus. Pueri	Puellæ	Infantes	Ordinarie Adsunt circiter	Examini adfuerunt
Accrington	2	179	8693	8693	1287	21	59	34	280	335	250	536	502
Bedford Leigh	2	177	7200	6841	1241	13	75	17	211	263	195	324	...
Billington	1	9	720	680	151	..	5	2	8	12	10	20	...
Blackpool { Mission	1	40	2800	2650	421	9	24	5	58	46	48	79	63
Blackpool { Convent	1	...	1897	3871	51	..	...	..	...	...	...	...	...
Bournemouth	2	93	4964	5709	420	17	8	5	22	19	12	34	...
Bristol	4	167	12526	8500	1733	6	99	26	136	124	220	389	309
Broughton Hall	1	2	210	206	56	1	3	..	...	...	...	...	...
Bury-St.-Edmund's	2	17	934	1200	169	5	9	1	14	21	9	27	...
Chesterfield	2	93	3863	3649	1037	4	57	20	105	12 2		157	159
Clitheroe	2	70	5870	5576	890	4	32	7	150	110	163	222	214
Dalkeith	2	93	4789	5170	1372	6	53	13	45	50	36	102	95
Path Head		...	...	...	...	..	...	..	5 0		...	30	...
Edinburgh	4	216	20900	...	1940	13	108	21	190	181	176	401	296
Everingham	2	9	2157	2630	219	2	3	1	32	31	9	56	57
Galashiels	2	27	2012	1922	586	2	21	8	48	30	42	80	73
Gillmoss	1	19	1520	1410	321	3	8	3	40	30	...	56	...
Glasgow { St. Aloysius'	3	194	10320	9750	1623	12	63	48	226	279	107	287	202
Glasgow { St. Joseph's	4	585	33861	34784	3818	23	169	97	450	436	464	1074	754
Holywell	1	12	3801	5382	216	..	12	5	49	51	32	109	73
Liverpool	7	540	52995	36361	6893	34	247	77	532	443	271	910	638
London, Farm Street	6	...	30502	25600	1644	21	3	..	...	...	...	...	...
Extr. Eccles		...	7735	...	...	..	...	..	...	...	...	...	...
Lulworth	1	17	3070	3030	301	1	12	2	32	31	14	46	40
Manchester	4	107	15595	13300	...	13	64	21	100	134	124	252	177
Mount St. Mary's	1	40	3164	3007	439	17	20	2	134	75	76	200	147
Newhall { Mission	1	2	347	...	40	2	...	..	...	...	...	...	...
Newhall { Convent	1	..	3603	17346	103	..	...	..	...	...	...	...	...
Norwich	2	40	3761	3008	401	21	17	2	87	79	89	208	194
Oxford	2	22	2880	3000	221	23	10	3	12	15	15	29	27
Portico	1	46	1121	961	261	9	60	5	24	56	86	108	50
Preston { St. Ignatius'	4	247	31903	30600	3181	29	155	36	426	516	572	725	704
Preston { St. Walburge's	3	265	19114	16521	3250	22	136	40	383	475	442	833	791
Preston { St. Wilfrid's	4	146	23530	21071	2849	10	78	26	285	347	300	522	556
Pontefract	1	53	1300	1186	308	6	15	14	10 9		100	102	86
Prescot	1	75	1793	1602	525	3	32	19	90	100	118	165	146
Rhyl	1	10	1096	1185	84	4	5	1	4	10	...	8	11
Richmond	2	23	2979	2008	428	2	9	7	64	50	13	60	58
Roehampton	1	7	2494	2770	...	17	4	..	...	...	...	...	...
St. Asaph	1	13	527	461	...	..	...	..	...	...	...	...	...
St. Beuno's	1	...	705	705	30	..	2	..	7	16	...	13	...
St. Helens { Lowe House	3	301	12400	15700	1745	24	93	49	158	209	297	456	180
St. Helens { Holy Cross	3	228	12109	7300	1798	9	82	42	169	265	417	380	216
Selkirk	1	16	1553	1280	246	4	8	4	36	36	...	50	63
Skipton	1	29	2618	2267	386	2	8	8	91	105	130	150	154
Stonyhurst	1	35	6688	7268	653	3	24	5	49	50	49	123	113
Wakefield { Mission	3	157	6422	4020	1392	11	44	19	183	226	334	396	374
Wakefield { Career	1	...	...	...	...	..	...	..	...	...	...	...	...
Wardour	2	23	3570	4581	470	5	19	9	48	42	50	108	74
Westminster { St. Mary's	3	182	13351	8158	3253	37	94	16	130	186	279	417	354
Westminster { Millbank	1	...	2702	1698	596	12	7	..	...	...	...	...	...
Whitwood	1	56	1502	881	343	..	13	1	20 9		...	147	128
Wigan	3	161	11908	11454	1917	12	83	18	306	433	272	539	403
Worcester	2	19	2940	4600	219	5	12	6	58	56	48	101	60
Yarmouth, Great	2	43	1658	1109	224	7	14	4	45	35	52	76	65
Summa	111	4835	418672	362661	51751	506	2178	749	5517	6008	5921	11107	8606
									36 8	12 2			

Sacræ Missiones habitæ, 22. Exercit. Sp. Cler. trad. 5, in domibus Religiosis, 74.

MINISTER. SPIRIT. PATRUM APUD EXTERAS GENTES. ANNO 1877.

	Sacerd. numer.	Baptism.	Confession.	Communion.	Communion Paschal.	Haeret. conv.	Extr. Unct.	Matrim.	Numerus puerorum et puellarum in Scholis quasi parochialibus. Pueri	Puellæ	Infantes	Ordi a 'e adsunt circiter.	Examini adfuere.
Demerara—	Ep.												
Cathedral, with Meadow Bk.	3	437	9945	10000	1400	46	94	60	279	181	...	436	282
and Convent Church....		...	...	5000	17	..	..	..	...	...	...	...	...
Sacred Heart.....	2	179	10000	11000	1400	..	90	18	63	46	...	79	109
Berbice	1	110	650	600	400	13	30	10	88	63	...	126	151
Malgretout and Hague....	1	69	1294	1218	800	4	108	31	44	19	...	39	63
Victoria with Buxton.....	1	90	1320	1870	600	5	18	20	35	17	...	50	52
Plaisance and Beterverwagting.....	1	96	2450	437	836	..	41	18	41	22	...	46	63
Essequibo, &c.....	1	90	850	837	350	..	20	21	46	35	...	43	81
Barbados.....	1	10	718	708	109	2	6	..	...	...	...	...	...
Summa... .Ep. &	11	1081	27227	33670	5912	70	407	178	596	383	...	819	801
S. Africa—													
Grahamstown	4	...	4300	...	...	14	2	..	...	...	...		
Graaf Reinet	2	...	...	...	..	..	..	..	...	...	...		
Jamaica—	V.A.												
Kingston.....	5	1109	15691	16075	...	81	..	63	75	69			
N. District.....	1	156	1177	1022	110	11	7	3	44	46			
S.-W. District.....	1	83	741	710	44	4	5	2	7	14			
N.-W. District.....	1	80	768	602	...	5	2	3	7	7			
Summa	9	1428	18377	18409	154	101	14	71	133	136			
British Honduras—													
Belize.....	2	92	1926	3120	550	5	22	6	154	126	158		
Orange Walk and sub.....	4	176	400	360	...	..	..	..	...	...	...		
Corozal	2	165	650	700	290	2	53	39	105	105	100		
Punto Gorda and Stann Creek.....	2	66	336	283	182	..	..	4	...	...	...		
Summa	10	499	3312	4463	932	7	75	49	259	188	258		

We present the foregoing summary of the "Opera pia" of the English Province, in hopes of receiving a list from our American Provinces, for the next number of the LETTERS.